52. Al-Wakil
(The Trustee)

"When you truly take Allah as your trustee, you will cease worrying about your affairs as you realize they are in better hands than your own."

- Ibn Ata'Allah al-Iskandari (d. 1309 CE)
Source: "Kitab al-Hikam"
(Book of Wisdom)

When fearing the approach of any natural calamity, this Beautiful Name of Allah should be repeated excessively. The reciter will be protected against such a calamity, Insha Allah - Al Hisnul Hasin

BI'ISMIHI TA'AALA

Asmaa ul Husna

—

The Most Beautiful Names of Allah ﷻ

Ml.Moosa Kajee

AL-WAKEEL ﷻ (THE ACCOMPLISHER ﷻ)

Wakeel is derived from the word 'wakaalah' which means to hand over your matters. Accordingly, Al-Wakeel ﷻ is that Being to whom all matters are handed over to, knowing that all creation belongs to Him, and that all matters occur according to His command. None besides Him owns anything.

The meaning of the following verse of the Quraan

فَاتَّخِذْه وَكِيْلًا

So take Him as a helper.(Muzzammil)

is that one should hand over all one's works, matters and conditions to Allaah ﷻ. Technically, this is referred to as *tawakkul* (trust in Allaah ﷻ). The meaning of *tawakkul* is that a person expends all his energies and makes full effort to fulfil a noble objective, and then leaves the result in the hands of Allaah ﷻ. He does not trust his efforts, nor does he become proud over the efforts made. Abandoning all permissible means and entertaining false hopes is not tawakkul, but *ta'attul* (remaining idle and useless.) Before this command of *tawakkul*, the quality of Allaah ﷻ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ (Sustainer of the east and west) has been mentioned. In this, there is indication that the Being who nourishes and sustains the entire world and the Being who is responsible for fulfilling all its needs from the first to last is the only Being worthy of placing one's trust in. The one who places trust in Him ﷻ will never be deprived. The Quraan Shareef clearly states,

وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰه فَهُوَ حَسْبُه

And he who places his trust upon Allaah, then Allaah ﷻ is sufficient for him (i.e. for all his problems and needs). (Talaaq)

The quality of *wakeel* informs us that we should not be afraid of doing any (difficult) works. We should hand all our affairs to Al-Wakeel ﷻ. He

is the True Accomplisher. The Quraan Kareem explains this concept time and again.

The only and true accomplisher of all works is Al-Wakeel ﷻ. The speciality of this blessed name is that Allaah ﷻ even commanded the Bani Israaeel in the Tawraat,

اَلَّا تَتَّخِذُوْا مِنْ دُوْنِيْ وَكِيْلًا

Do not take anyone besides Me as a helper. (Bani Israaeel)

In Surah Ahzaab, Allaah ﷻ states,

وَتَوَكَّلْ عَلَى اللّٰهِ وَكَفٰى بِاللّٰهِ وَكِيْلاً

And place your trust in Allaah. Allaah ﷻ is sufficient as a helper.

The Quraan addresses Nabee ﷺ, "Just as it is your habit to fear Allaah ﷻ, continue doing so in the future. Never accept the views of the disbelievers and hypocrites. Do not be in the least concerned, even if they all gather together and form a huge faction…..make schemes….try to entice you with false offers…….offer cunning advice……and try to make you lean towards their ideas. Never allow the fear of anyone besides Allaah ﷻ to overcome you. Accept the orders of this single deity. Humble yourself before Him ﷻ. Even if the whole of creation gather together and come forth, never listen to anyone against Him. Allaah ﷻ is fully aware of all conditions.

Whenever He sends forth any command, He ﷻ does so with great wisdom and awareness. There will be only goodness for you if you follow His commands. If you place your full trust in Him, He ﷻ will complete all your tasks through His power. He ﷻ is the only Being worthy of placing one's trust in.

Whoever has handed over his heart to Him ﷻ will never turn elsewhere. If one had a second heart, then he would be able to also turn towards others. However

مَا جَعَلَ اللّٰهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِيْ جَوْفِه

Allaah ﷻ has not placed two hearts in the chest of any man. (Ahzaab)

A point to note is that no person can ever have more tawakkul and trust in Allaah ﷻ than Rasulullaah ﷺ and the sahaabah ؓ. However their manner of tawakkul was not that they abandoned outward means and said, "Allaah is sufficient for us. We will just sit back and do nothing." Nabee ﷺ and his companions prepared for battle and emerged. They utilized whatever means and resources were within their means, and then proclaimed, "Allaah ﷻ is sufficient for us." This is the meaning of tawakkul which the Quraan Kareem has taught, and which Nabee ﷺ practised and instructed.

The outward worldly means are also bounties of Allaah ﷻ. Abandoning them is a form of ingratitude. It is not the way of Rasulullaah ﷺ. If a person is overcome by some spiritual condition, then he will be excused. In Surah Maryam, Allaah ﷻ commanded Maryam ؓ to eat dates. She was however first ordered to shake the date-tree, whereas Allaah ﷻ could have granted dates without her doing so. From this we learn that to make effort to earn sustenance is important, as a form of means. Then, one can say, "I have done as much as I could do." Together with this, a person should repose trust in Allaah ﷻ. By doing so, he will gain the full benefit of tawakkul. This incident of Maryam ؓ has been expressed by a poet in Arabic:

اَلَمْ تَرَ اَنَّ اللّٰهَ أَوْحٰى لِمَرْيَمَ وَهزِّیْ اِلَيْكِ الْجِذْعَ يُسَاقِطْ الرُّطَبَ

وَلَوْ شَاءَ اَحْنٰى الْجِذْعَ مِنْ غَيْرِ ۔هذه إِلَيهَا وَلٰكِنْ كُلُّ شَيْئٍ لَه سَبَبُ

Do you not see how Allaah ﷻ inspired Maryam, "Shake the tree, the dates will fall."

If He ﷻ wished, He ﷻ could have granted her the dates without this effort, however everything is linked to some cause.

It is of utmost importance that this belief of tawakkul enters our minds and the crevices of our hearts. The automatic result of this is that a believer, in all conditions and matters, will solely rely on the Being of

Allaah ﷻ. He will not be in need of anyone, but will place his trust before his deity. The duty of the servant is to adopt the means. The result is from the side of Allaah ﷻ. Therefore Allaah ﷻ is our *wakeel* (helper and accomplisher) as well as our *kafeel* (responsible for us). In all conditions, He ﷻ will accomplish our needs.

In a hadeeth-qudsee, Allaah ﷻ declares, "Whoever leaves Me and seeks support from the creation, I will close upon him all the means of sustenance in the heavens and earth. If he asks of Me, I will not grant him. If he supplicates to Me, I will not accept his supplication. If he seeks forgiveness from Me, I will not forgive him. The servant who leaves the creation and seeks support from Me, I take responsibility to provide him with his sustenance from the heavens and earth. If he asks from Me, I will grant him. If he supplicates to Me, I will answer his supplications. If he seeks forgiveness from Me, I will forgive him." (Kitaabuz Zuhd)

Al-Wakeel ﷻ is not only the Being who accomplishes our work, but the work of all the creation. By His doing, vegetation shoots forth from the ground, grows and sways about, the day and night evolve, seasons change, and the sun, moon and stars rise and set. He ﷻ holds up the heavens and earth. He ﷻ controls the speed of the stars and planets, or else they would collide into one another.

Al-Wakeel ﷻ oversees all. As long as He ﷻ wills, He ﷻ, as well as His appointed angels, continue to protect man. When His protection is lifted, then a person can never find protection in any form.

Al-Wakeel ﷻ has taken responsibility for every person. According to necessity, He ﷻ provides the creation with tools and limbs to acquire their sustenance. When He ﷻ wishes, He ﷻ snatches all these things away.